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EVANGELICAL VISITOR

Volume LVII

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I Bid Thy Heart Rejoice

Agnes Hisey Olsen

*I would weep always at the shadows fall-
ing
'Round Calvary's old Cross,
But I can hear my Savior gently calling,
"Child, I have borne thy loss,
Thy ransom price am I, thy sinful soul's
Redeemer,
O! make Me now thy choice,
Whiter than snow though sins be red like
scarlet,
I bid thy heart rejoice!"*

*O'er a world's misery my soul lamenting,
Bows at the feet of God,
With mournful tears at my Lord's long ab-
senting,
I take thy way He trod,
He speaks to me, the lonely Man of Sor-
rows,
Love throbbing in His voice,
"Child, suffer with Me, so in life's to-mor-
rows,
Thou'lt evermore rejoice!"*

*No longer as an alien or a stranger,
I journey on with Him,
By pleasant paths or on the seas in danger,
When lights of home burn dim;
His rest is sweet, surpassing human favor,
Once more comes that dear voice—
"My yoke is easy, lightens care and labor,
Rejoice, I say, rejoice!"*

—Detroit, Mich.

RELIEF AND SERVICE COMMITTEE

* * * *

RELIEF NOTES

Bearers in India

On the basis of a cable from India, "BEARE PROCEEDING BENGAL TOMORROW," we assume that Brother and Sister George Beare have arrived safely in India and are already at work.

England Workers Arrive

Vernon Toews and Mable Cressman have arrived in London, according to a cable sent to Akron, August 27.

The way now seems clear to send the additional workers who have been waiting to go to England. Visas for their entrance have been obtained.

Volunteer Dentist Leaves for Puerto Rico

A farewell service for Dr. and Mrs. Earl Stover was held August 28, at the usual devotional period of the Akron office staff. They have reservations to fly from Miami to Puerto Rico on August 31. Brother Stover, from Blooming Glen, Pennsylvania, is volunteering his services, to help meet the island's urgent need for dentists. Mrs. Stover is a trained dental hygienist.

La Plata Hospital Opened and Dedicated

Sunday, August 13, the 26-bed, Mennonite hospital in Puerto Rico was dedicated to serve the people of the La Plata Valley, and was officially opened. CPS men had worked since May changing the shell of an abandoned tobacco fertilizer warehouse into a hospital. The hospital is equipped with standard hospital beds, x-ray and laboratory equipment, and has a fully equipped operating room. CPS men assisted in making much of the equipment such as tables and chairs. P. C. Hiebert, MCC Chairman, was in Puerto Rico at the time of the dedication and spoke at the occasion.

Dr. Yoder Now Located Near Alexandria

According to a letter from Dr. G. Richard Yoder, written August 9, 1944, he has been asked to assume the responsibility of chief doctor at Tolumbat Refugee Camp near Alexandria. He arrived at his new assignment July 11. He writes:

"Jugoslav refugee children and infants, the majority of whom will be under 3 years of age, together with their mothers will be brought here to be given special feeding, care and treatment which it was not possible to do and adequately at the other camp. We are to have a total of 4 doctors including 2 well trained and experienced child's specialists. There is to be a hospital with 80-100 beds. We will eventually need a staff of half a dozen trained nurses plus 30-35 nursing aides, the latter of whom will likely be Jugoslavs who have had short courses of training at the other refugee hospitals. We are to have a full time dentist."

Departures to England

Farewell services were held on the evening of September 4 for Ellen Harder and John Thut. Ellen Harder R. N., has departed for "South Meadows"—an evacuation center in England for children two months to six years of age. John Thut will be recreational director at the "Texal Edge" boys' convalescent home near Manchester and Birmingham, England.

Clothing Center to Open in Mid-West

Another collection and processing depot for relief clothing is to be located at Newton, Kansas. Elma Esau has been appointed to direct the new center with H. A. Fast to assume supervision of the work. It was also

decided that Mrs. M. C. Lehman should hereafter assume general directorship of all three clothing depots—Kitchener, Newton, and Ephrata. Anna Snyder will succeed Mrs. Lehman as director of the local depot at Ephrata. (Further details concerning relief clothing and the new collection center will be given later.)

Ingenuity Builds a Hospital

The following are excerpts taken from the September, 1944 issue of *Rio La Plata* news letter of the CPS Unit at La Plata, Puerto Rico:

A gray, barrack-like structure, 130 feet long and 20 feet wide, and, an additional wing of fifty-five by twenty-six feet became the present Mennonite hospital in Puerto Rico. Four feet of filling-in had to be done for the new wing which is now the dining room, kitchen and women's ward. Dirt and gravel were hauled from the creek bed, loaded, unloaded, and tamped by hand. Cement for foundations and floors was all mixed by hand.

Lumber of any kind was scarce. Yet the straightest pieces available were used for door frames, while more cork-screw-like two by four's were disposed of at less conspicuous places. Looking at the bedside stands, bassinets, and instrument tables one would never suspect that underneath the nice finish and fresh coat of paint is the lumber from old pig pens.

The walls, seven and a half feet high, were made of panels of heavy tar roofing material.

Good tile floor for operating room, dining room, and kitchen has solved the problem of putting a smooth surface on rough cement floor. The other floors are still rough for lack of better suggestions.

Relief Briefs

Delmar Wedel, Aberdeen, Idaho, has been appointed for service in the Near East under MCC sponsorship through UNRRA.

Rudolfo Olgiati, a native of Berne, Switzerland, who for many years has been active in Swiss Relief organizations visited the Akron Headquarters September 4. In the brief visit he expressed grave concern for the type of workers that would be going to do relief work in Europe. Nothing short of workers with the most wholesome, Christian outlook and maturity would well succeed.

C. P. S. NOTES

Sideling Hill Camp to Close

C. P. S. Camp No. 20, Wells Tannery (Sideling Hill), Pa., will close in the near future, probably by the end of September. Public disapproval of the type of project work engaged in was one of the reasons given for discontinuing this camp. Campers will transfer to other base camps in the West and a few will enter special projects.

Inductees Mistreated

Six Mennonite inductees from McPherson, Kansas, were mistreated by other draftees on the way to Fort Leavenworth for physical examination. Because they were conscientious objectors, the Mennonite men were beaten and given crude haircuts. The officers at the fort took the situation in hand when the men arrived and the offenders were fined.

"Guinea Pig" Unit Closed

As of July 31, 1944 the CPS unit at the University of Illinois, Urbana, disbanded

and the men returned to base camps. This unit consisted of six men from M. C. C. camps who were used as "guinea pigs" in an experiment which sought to determine proper diet for extreme climatic conditions.

PEACE SECTION NOTES

Post-War Conscription

Discussions on post-war conscription have of late again been coming from men in high Government circles. The President has declared himself in favor of a one-year Government training program for youths, not necessarily military. General Marshall has advocated a system of permanent conscription but is not in favor of a large army. Strong unqualified statements for post-war militarism have come from Secretary Stimson, General Hershey, and prominent members of Congress.

In the light of these statements, the Peace Section has given increasing attention to the implications that a permanent conscription program would have for Mennonite youth as well as for others. At the meeting of the Peace Section in Chicago, September 1, these concerns were discussed. The prayer concern of the churches is desired.

EMERGENCY COLLECTION OF RELIEF CLOTHING

The rapid progress of the war in Europe has opened, and will no doubt continue to open, large areas in which many people are in need of food, clothing, and other necessities. Throughout the coming weeks and months there will be, we believe, unprecedented opportunity to bring succor to war sufferers.

Clothing Drive

In light of these developments the Mennonite Central Committee has prepared to collect and process large amounts of clothing for relief in the immediate weeks and months ahead. A new collection center has been opened at Newton, Kansas, and with the other two depots at Ephrata and Kitchener, plans have been made to take care of eleven to twelve tons of clothing per month, or more. Shoes, soap, kits and other items will also be processed. We believe Mennonite and Brethren in Christ churches will want to do their part in contributing clothing for relief, and, we believe, they will prefer to give through their own church agencies.

United Nations Relief and Rehabilitation Administration (UNRRA) and other relief organizations will also conduct drives in the immediate future. Particularly during the week of September 24 a drive will be made by UNRRA throughout the churches to collect usable wearing apparel for liberated areas in Europe. While some of our people may desire to contribute to UNRRA and other organizations, the Mennonite Central Committee is prepared to handle all the clothing that our churches will be able to give.

Clothing Depot in Kansas

The depot at Newton has been set up as a result of the feeling that a collection center should be located in the Mid-West to more efficiently process the clothing from the Mennonite communities in that area. The depot in Kitchener, Ontario, has been set up to serve the Canadian groups. While the general flow of relief clothing will be toward the East, and clothing may be sent to either the Newton or Akron depots, the collection centers have been set up to serve in a general way the areas in which they are located.

(Continued on page 313)

Evils of War

NOBODY sees a battle. The common soldier fires away amid a smoke mist, or hurries on to the charge in a crowd which hides everything from him. The officer is too anxious about the performance of what he is especially charged with to mind what others are doing. The commander cannot be present everywhere and see every wood, watercourse, or ravine in which his orders are carried into execution; he learns from reports how the work goes on.

It is well, for a battle is one of those jobs which men do without daring to look upon. Over miles of country, at every field fence, in every gorge of a valley or entry into a wood, there is murder committing—wholesale, continuous, reciprocal murder. The human form, God's image, is mutilated, deformed, lacerated in every possible way and with every variety of torture. The wounded are jolted off in carts to the rear, their bared nerves crushed into maddening pain at every stone or rut: or the flight and pursuit trample over them, leaving them to writhe and groan without assistance; and fever and thirst, the most enduring of painful sensations, possess them entirely. Thirst, too, has seized upon the yet able-bodied soldier, who with bloodshot eye and tongue lolling out, plies his trade—blaspheming, killing with savage delight—callous when the brains of his best loved comrade are spattered over him!

The battlefield is, if possible, a more painful object of contemplation than the combatants. They are in their vocation, earning their bread; what will not men do for a shilling a day? But their work is carried on and amid the fields, gardens, and homesteads of men unused to war. They left their homes, with all that habit and happy associations have made precious, to bear its brunt. The poor, the aged, the sick are left in the hurry to be killed by stray shots or beaten down as the charge or countercharge go over them. The ripening grain is trampled down; the garden is trodden into a black mud; the fruit trees, bending beneath their lucious load, are shattered by the cannon shot; churches and private dwellings are used as fortresses and ruined in the conflict; barns and granaries take fire, and the conflagration spreads on all sides. . . .

The surviving soldiers march on to act the same scenes over again elsewhere; and the remnant of the scattered inhabitants return to find the mangled bodies of those they had loved amid the blackened ruins of their homes; to mourn with more than agonizing grief over the missing, of whose fate they are uncertain; to feel themselves bankrupts of the world's stores and look from their children to the desolate fields and garners and think of

famine and pestilence, engendered by the rotting bodies of the half-buried myriads of slain. . . .

The eccentric movements of war, the marching and counter-marching, often repeat the blow on districts slowly recovering from the first. Between destruction and the wasteful consumption of the soldiery, poverty pervades the land. Hopeless of the future, hardened by the scenes of which he is daily witness, perhaps goaded by revenge, the peasant becomes a plunderer and assassin. The families of the upper classes are dispersed; the discipline of the family circle is removed; a habit of living in the day, for the day, of drowning the morrow in transient and illicit pleasure is engendered. The waste and desolation which a battle spreads over the battlefield is as nothing when compared with the moral desolation which war diffuses through all ranks of society in the country which is the scene of war.

The foregoing description sounds like the denunciation of a prophet of God. It is in point of fact a chapter from McCuffey's Fifth Reader which was first published nearly a hundred years ago and was very extensively used in the public schools throughout America until a few years ago. If this were the writing of one of our own people, it might be shrugged off as the prancing of a fanatic pacifist. Coming from the source it does, it certainly deserves our earnest consideration.

Keep the Main Track

We are living in an age of compromise and formality on the one hand, with delusion and fanaticism on the other.

The following is the side-track to formalism:

Before or after conversion join some worldly, fashionable church. Tone down when they tell you you are too plain, too radical and too noisy. Find some excuse occasionally to neglect family and public prayer. Let down the bars of self denial. Go back to the use of tobacco. Attend the lodge. Seldom if ever speak to your friends and neighbors about their souls.

In short, live so that worldings and cold professors look on you as a charitable, inoffensive Christian. Take this line and you become a formalist, a powerless, backslidden professor.

The following is the side-track to fanaticism: Lose your tenderness and simplicity. Give way to an unteachable, head-

strong spirit. Hold out for your point. Imbibe a desire to argue on the "Word" rather than to commune with God. Commence to follow impressions, voices, dreams or visions. Contend that the Holy Ghost leads you to do this or that (when it is contrary to common sense, investigation and the Bible). When corrected and reproved, consider that person as blind and trying to lay hands on the Ark of God. Suspect something wrong with every one that disagrees with you. Look at the inconsistencies of backslidden preachers and church-members until you get disgusted with every thing and pull off by yourself. Collect around you a little sect of your own, or perhaps join the most sectarian sect on earth known as the "No-sect." Become distant toward those you once loved and those who live close to God, simply because they differ with you on some technical points. Finally, take more pleasure in speaking of their faults and failings than their gifts and virtues; and finally think they surely must be backslidden (notwithstanding their good works and excellent spirit) because "He followeth not us." In short, be fully consecrated to your own ideas and will. Take this line and you become a fanatic—a narrow-minded, self-conceited bigot.

The devil doesn't care which route you take, for both end in hell. But, thank God, there is a middle route clear through to glory, a line whereby you can have zeal without rashness; be radical and yet keep melted; free from worldiness and yet be sociable; original and yet free from affectation; tender but not sentimental; know you are right, and yet be free from sectarian bigotry.

In short, die to self and carnality, and keep filled with nothing but love—that love that "suffereth long, and is kind; envieth not; vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked; thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth." Get this and keep this and you will keep balanced. Get this and keep this and you will melt your way through the lust, pride, formality, indifference and unbelief of this twentieth century.

Get it! Live it! Preach it!

Hear it! "Love never faileth."—Unknown.

Worry is a state of spiritual corrosion. A trouble either can be remedied, or it cannot. If it can be, then set about it; if it cannot be, dismiss it from consciousness, or bear it so bravely that it may become transfigured to a blessing.

Give your tongue more holiday than your hands or your eyes.—*Rabbi Ben Azai*

THE DYING GRAIN OF WHEAT

"Except a grain of wheat fall into the ground and die, it abideth alone, but if it die it bringeth forth much fruit."—John 12:24.

THE Greeks came to Philip, saying, "Sir, we would see Jesus." Philip and Andrew tell Jesus of their desire, and the words of the text form a part of His reply. He did not say, "Bring the Greeks along, that they may see me," but He answered, "The hour is come that the Son of man should be glorified. Verily, verily, I say unto you, except a grain of wheat fall into the ground and die it abideth alone." In other words, if the Greeks had seen Jesus as He then was, they would not have seen the real Jesus at all; they would have seen the perfect man according to the flesh, truly divine, but only the one of whom Paul afterward said, "I will know Him no more after the flesh." The real Jesus can be seen only as He is seen in the process of dying; until we behold the Lamb of God, we have not really seen Jesus at all. A grain of wheat falling into the ground and dying is a true picture of the real Jesus, and this gives us the process, and principle of Christian growth.

The process is death by means of life. After the grain of wheat has fallen into the ground, the life in it hastens to its death. It was the life of Christ (only another word for love) which prompted Him to die. He gave Himself a willing sacrifice. It was death through life. So, in every Christian, there is a process of mortification by means of the Christ-life which he receives at the new birth. We must mortify the deeds of the body; crucify the works of the flesh. Paul said, "I die daily," and in proportion as we live in Christ we die to sin, self, and the world. Death means failure; physical death a failure of the body. After the grain of wheat has fallen into the ground and dies, it is worthless. A week after a hundred bushels have been sown, if you were to dig it up, you could not sell it for five cents, but the failure is in order to success; it must fail that it may bring forth a harvest. So every Christian must fail in himself before he can succeed in God; he must truly die to his own strength, mental, moral or spiritual, in order that Jesus, who is the real life, may live in him. Such failure, like the death of the wheat, is prophetic of success, and, until we have failed thus, we shall never truly succeed.

The second step in the process of dying through life is appropriation. As soon as the wheat begins to die, because it has begun to live, it appropriates everything within reach for which it has taste; it

takes in the sunlight, heat, air, moisture, earth; while it rejects foreign substances for which it has no taste. Whatever else the new birth may be, it is certainly the imparting of a new taste. "If so be ye have tasted that the Lord is gracious." This taste may be cultivated or vitiated. The Israelites in the wilderness did not like the manna; they said it was light food. Now, I believe that manna was the best dish this world ever saw. God made it and He knows how to make a good thing. It was a whole bill of fare in one dish, nutritious and wholesome, just what the Israelites needed in their open air journey. Nevertheless they had no taste for it. The trouble with them was that down in Egypt their taste had been vitiated by eating leeks, garlic and onions. When a young person likes onions, he is certain not to like manna. When a child of God absents himself from prayer meeting and ceases to take delight in Christian worship and work, I take it for granted that he has been to Egypt and had a square meal of onions, and of all the distasteful dishes that can be imagined, a mixture of manna and onions is the worst. An Egyptian dog would hardly eat it, and yet that is the kind of fare with which some Christians are vitiating their tastes. Instead of keeping to the manna of God's word and work, which really satisfy the soul, they would mix with it the onions of worldly indulgence, and the result is that their experience is insipid and joyless. The Christ-life in us gives us taste for what is Christly, and it should be our constant care to cultivate this taste, so that it may

appropriate to the fullest extent, the light of God's Word.

The third step in the process of the dying and living is assimilation. The dying grain not only takes in light, heat, air, water and earth, but it makes all these a part of itself. It weaves them into the very texture of its being. So every Christian should not only appropriate the truth, but live the truth; he should be like Christ, incarnate truth. The Christ-life within him makes truth into character.

The fourth step in the process is transformation. As the grain of wheat dies, appropriating and assimilating everything for which it has taste, there goes on a process of transformation. The golden harvest field is transformed earth, light, heat, air, and water. "Be not conformed to this world, but be ye transformed by the renewing of your minds." As we mortify the bad, appropriate and assimilate the good, we are refigured into the image of Christ.

The fifth step is multiplication. As a result of its death with the life that appropriates, assimilates, and transforms, the grain of wheat is multiplied, "some thirty, some sixty, some an hundredfold." A farmer keeps a bushel of wheat with great care for many years. It is good wheat, and he doesn't want to injure it, so he protects it from wind and weather, but it does not increase in weight or quantity—some seeds have been preserved in the catacombs of Egypt for thousands of years. But another farmer takes a bushel of wheat into the field and sows it broadcast, then harrows it in, and after a few days his wheat, in the process of dying and living, is worthless; but he is a wise farmer, he waits until the harvest and then he receives it back many fold. He loses his wheat that he may gain it in larger measure. Every grain of it has laid down its life that it may live in a hundred other grains. It is the mission of every Christian to multiply himself by winning another to Christ. "The good seed are the children of the kingdom."

The sixth step in the process of the grain of wheat dying, while it lives, is glorification. The harvest is the glory of the seed sowing. The yellow grain in the autumn is the golden crown of spring and summer. "Herein is my Father glorified that ye bear much fruit." Christ said, "I am the vine, ye are the branches. The glory of God can shine only through our fruitfulness. In praying that we may glorify God, as we so often pray, we are simply asking for the privilege of yielding a harvest of souls. The mortification of the flesh, the appropriation and assimilation of truth, the transformation of character and the multiplication of converts, are all for the glorification of Christ in fruit bearing.—Upward.

If Every Home Were an Altar

*If every home were an altar,
Where holiest vows were paid,
And life's best gifts in sacrament
Of purest love were laid;*

*If every home were an altar,
Where harsh or angry thought
Were cast aside for kindly one,
And true forgiveness sought;*

*If every home were an altar,
Where hearts weighed down with care
Could find sustaining strength and grace
In sweet uplift of prayer;*

*Then solved would be earth's problems,
Banished sin's curse and blight;
For God's own love would radiate
From every altar light.*

—The Sunday School Times.

HAS THE DEVIL A CHURCH?

Mrs. Fannie Erb

MOST PEOPLE have the idea that Satan's activities are largely confined to wicked places, such as saloons, dance halls, race tracks, etc. But the truth of the matter is, Satan is very religious, and is just as much the great head of his church, as Jesus is the great Head of His church. That is the reason that the Scriptures refer so much to the "true church," "true Vine," "true grace," etc. Every Mosque, every heathen temple, every edifice erected for the worship of false cults belongs to the devil, and many of them are far more costly and elaborate than any of the churches that honor and worship God.

He has provided a bible for some of them, like the "Key to the Scriptures," by Mrs. Eddy, "The Book of Mormons," for the Mormons, "The Koran," for the Mohammedans, etc. Many even take the Word of God, but wrest the Scripture to their own destruction, (2 Peter, 3-16). Of these, The Advents, The Come-outers, The Tongues, The Russelites, The Eternal Security folks, are the most known, in Christian countries.

But his most fertile ground of operation is right in the midst of God's true children. There he appears as an angel of light, and imitates the saints to the extent, that if it were possible the very elect would be deceived. Whenever God's sheep congregate his wolves in sheep's clothing are present. Even Jesus had a Judas in His little band, and they are there for the testing and proving of the saints. Of course a wolf's sheep pelt is either borrowed or stolen, for he cannot grow any wool himself. His sheep's pelt is his profession or testimony. A sanctified Christian is not concerned whether you accept his testimony or not. He has his eyes on Jesus, and is only concerned about pleasing Him.

His testimony is always fresh and new, for he is always growing new wool. But the wolf in sheep's clothing must depend on the people accepting his testimony, for if they do not, he is finished; there is nothing left for him to do. But if the majority accept his testimony, but there are those who are doubtful and wary, woe unto them, for he will soon let them feel his power especially if he happens to have an important office in the church. Even if he is just a lay man, he will soon have followers, those that trust him. To refuse to give him the homage and worship he expects, is to cause sides to be taken, which leads to divisions in the church, which is just what the old devil is after.

These false holiness folks can say the same words in their testimony that another saint does, and they will lift up self, while the saint will lift up Jesus. They will, with tears streaming down their faces, testify

how precious Jesus is to them, and at the same time harbor malice and hatred in their hearts; the folks who do not know them will think them wonderful saints, and that is what they are after. For they must have the confidence of the people before they can pull for offices in the church, before they can get the reins in their hands, and bring havoc and ruination, death and stagnation to the church. Paul had false brethren to deal with in his day, and they will be in the church no doubt until she is safe in Heaven for-ever-more. But here is where compromising comes in. Some people would rather let the church go down, down, down, than to take a solid stand for God, and expose sin and deception. Others have no discernment, take everything at its face value. These people are allowed to sow their seed, and disseminate their spirit until all that come under their control are blinded and deceived, manifesting a self-important, domineering, self-righteous spirit, and still professing to be saved and sanctified. No wonder that sinners are not attracted to such a church. No wonder that the glory has departed, that the Spirit has been grieved away! May God help us to hold the standard so high; to hit sin in any form, and expose carnality at every turn, until false holiness can't feel at home in our midst, and must either get right or get out. Amen!—Hubbard, Ore.

Pronouns

The Lord said:

"Say, 'We,' "

But I shook my head,

Hid my hands tight behind my back and said

Stubbornly "I."

"Say, 'We,' "

But I looked upon them, grimly and all awry—

Myself in all those twisted shapes? Ah, no!

Distastefully I turned my head away,

Persisting "They."

The Lord said:

"Say, 'We,' "

And I at last,

Richer by a hoard of years and tears,

Looked in their eyes and found the heavy word

That bent my neck and bowed my head

Like a shamed schoolboy, then I mumbled low:

" 'We,' Lord."

Karle Wilson Baker, in the Survey.

Demonstration

C. C. Brown

WHEN THE SPIRIT AND POWER OF GOD demonstrates something happens. Real Spirit operations are often followed by hilarious demonstrations. Demonstrations do not consist of just noise, but power. When these are manifested something is accomplished. Of what good is a Ford car that will make a great noise but go dead when you put it in gear. He whose business it is to shout and have a big time, feeling good—not praying or weeping over lost souls or giving to spread the Gospel is in great need of spiritual help.

Obedience and sacrifice will put a holy ring in the shout. A shout without a holy ring back of it is as sounding brass and puts a damper on the meeting. Real holy demonstrations will put conviction on sinners, bless and encourage believers; because it is a result of the workings of God's Spirit and power within. But a worked up, put on, show off affair disgusts both saint and sinner. Our main object is not to demonstrate and have a big time, but to mind the Holy Ghost and see a real work done; sinners saved, backsliders reclaimed, believers sanctified holy and the saints fed, strengthened and encouraged to press the battle on to blessed and glorious victory.

Folks who can have a big shout after working a secret scheme, and pulling wires to get a desired office are surely in need of a deeper experience in God. Shouting to the extreme to cover over a hypocritical life is like eating "sen-sen" to kill the tobacco breath; it only makes it worse. Real holy shouting is not embarrassing and is nothing to be ashamed of because there is a holy boldness and holy life back of it. Thinking more of His blessings and outward manifestations and making more of His gifts than we do of Himself is getting good things out of place. He should be loved, worshipped, exalted and magnified above all else. We should never judge a man by his outward appearance, whether he appears hilarious or quiet, but judge righteous judgment. Real Bible salvation is not just to be happy. Some of the deepest and cleanest saints that ever lived were the greatest men of suffering and faith. Let us put more stress on a holy life than a hilarious time; a prayer life than to be a "good mixer;" to be a soul winner rather than a good entertainer; a seeker to be humble and mind God than a seeker to be in the lead and boss; a meek and humble spirit is of great price.

Oh, for a revival of meek, humble, holy, honest living, with prevailing prayer for more holy fire, unction and Heavenly dynamite with Divine Love abounding more and more.

—The Pilgrim Holiness Advocate.

The Evangelical Visitor

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JESSE W. HOOVER, Editor

To whom all business communications
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PURPOSE: To publish the Gospel of God's grace—a complete salvation through the atonement of Jesus Christ the Son of God, made effectual by faith in Him; the walk in holiness by the power of the indwelling Holy Spirit; and the pre-millennial second coming of our Lord.

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Chicago Mission, 6039 Halsted St., Chicago, Ill.,
Sarah Bert, Supt. Emeritus; C. J. Carlson, Supt. and Pastor. Avas Carlson, Harriet Gough, Alice K. Albright, Erma Z. Hare.

Dayton Mission, 601 Taylor St., Dayton, Ohio,
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"God's Love Mission," 1524 Third Ave., Detroit 8, Mich.,
William and Willa Lewis, Janna Goins, Evelyn Frysinger.
Home Address: 2033 Hazel St.

Messiah Light House Chapel, 1175 Bailey St., Harrisburg, Pa.,
Joel and Fathie Carlson, Anna Wolgemuth, Anna Mary Royer. Phone: 26488.

Philadelphia Mission, 3423 N. 2nd St., Philadelphia 40, Pa.,
Wm. and Anna Rosenberry, Mary Winger, Sara Brubaker.

Life Line Gospel Mission, 224 Sixth St., San Francisco 3, Calif.,
H. W. and Katie Buckwalter, Grace Plum, Ruth Bowers.
Home Address: 311 Scott St.

Welland Mission: 36 Elizabeth Street, Welland, Ont., Can.,
Tel. 3192, Mary Sentz, Luella Heise.

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SPECIAL APPEAL

To All Ministers

Please send your evangelistic slate immediately to your editor. As you know, he is responsible for arranging a schedule of ministry to the C. P. S. Camps. Your schedule is urgently needed to complete this arrangement. Please do it without delay.

Love Feasts

CANADA

Bertie, meet at 10 a.m.Sept. 30, Oct. 1
Boyle, meet at 2 p.m.Oct. 7, 8
Frogmore, meet at 2 p.m.Oct. 7, 8
Waterloo, meet 2 p.m.Oct. 14, 15
Welland, meet at 2 p.m.Oct. 15

PENNSYLVANIA

The Fall communion service of the North Franklin Dist., will be held at Zion Mission, Chambersburg, on Saturday evening, October 7, at 6:30 p.m.

Souderton, Penna.Oct. 14, 15.
Beginning at 2:00 P. M. Saturday.

IOWA

Des Moines, Iowa Sept. 30. Revival begins at Emanuel Chapel Oct. 1, with Eld. H. L. Brubaker, of Mt. Joy, Pa. as evangelist.

Antrim, New Guilford Dist.October 14, 15

MICHIGAN

GladwinSept. 30, Oct. 1.
RustOct. 7, 8.
LeonardOct. 14, 15.
MooretownOct. 21, 22.
Merrill—Bible Conference, District Council and Love-feast will be held,Nov. 3, 4, 5.
CarlandNov. 11, 12.

OHIO

Pleasant HillOct. 21 & 22.
Beginning at 1 o'clock on Saturday
Beulah ChapelOct. 28 & 29.
Beginning at 10:30 a. m. on Saturday
Chestnut GroveNov. 4 & 5.
Valley ChapelNov. 11 & 12.
Sippo Valley, Harvest Meeting and Communion Service, Thanksgiving Day,Nov. 23.

KENTUCKY

FairviewSat. Oct. 14.
Grassy Springs Communion Service, Sat. night,Nov. 11.

Evangelistic Slate

EDWARD GILMORE

Mechanicsburg, Pa. November 19

Notice

There is a very urgent, immediate need for a consecrated able-bodied worker at Mt. Carmel Home. We are praying that this will come to the notice of someone to whom the Lord is speaking. There is need for a couple and single worker as our present worker feels that she should continue her school work. If you cannot come at present but could come later we would appreciate hearing from you. Please address correspondence to A. S. Kreider, Milledgeville, Illinois; or to the Mt. Carmel Home, Coleta, Illinois.

YOUNG PEOPLE'S CONFERENCE

Gratersford, Pa. - Oct. 7 and 8, 1944.
Speakers - Elder Arthur M. Climenhaga, Elder John L. Rosenberry.

Music - Male Quartette from the Delaware State Hospital C. P. S. Unit.

Chorister - Judson Hill.

A Cordial Invitation Is Extended to Everyone.

News of Church Activity

WILL THE CHURCH PRAY?

Your Foreign Mission Board is asking the church to help pray that God will open the way for workers to go to India and Africa. There are many complications to overcome, such as passports, passage, etc. But God can undertake if we will only pray as we should.

We have a group getting ready to go as soon as God opens the way. Will you meet the challenge with special prayers, congregations and individually.

R. I. Witter.

Canada

SHERKSTON, ONT.—Our Tent Meeting opened on Aug. 15th, with Elder Charles Rife of Fayetteville, Pennsylvania, as the Evangelist. The attendance at the meeting was fair. On Sundays the tent was well filled. The messages were strictly evangelical, and much conviction rested on the hearers. Ten souls knelt at the altar, some for salvation, others for a deeper and more enduring work. Bro. Rife cleared his soul and we surely appreciated his efforts. Now that the seed is sown, we look with faith to a still greater harvest. May God bless our brother as he continues to carry on in the Master's service. The meeting closed Sept. 3rd with 8 souls at the altar.

—N. E. C., Cor.

Pennsylvania

CANOE CREEK—During our tent meeting this summer at Ganister, 28 souls testified that God had given them peace. We had a wonderful tent meeting. Souls were hungry for salvation and God wonderfully worked in the hearts of men. Bro. Harvey Light was the evangelist, and Mary Brubaker, Bessie Melne, and Mary K. Stern were the workers. We also had Bible School for the children through one week. Yes, Ganister is a needy field and is worthy of our prayers. Will you join with us in their behalf, for many have great opposition. We have made a change in the service since the tent meeting. Formerly we had services in the afternoon, but now we saw that it would be wise to have Sunday School in the morning and then have an evening service. We pray that this step may be for the growth of the work and for a greater spiritual life among the members.

At Canoe Creek, there seems to be rather a hard climb. There are those who are always faithful and then there are those who leave the moth of sin eat their spiritual garment. Pray for the Young people for we need them so much in the program which is outlined here. We also have seen the need for more Sunday School rooms as the smaller classes are growing. We have started to dig the basement out under the chapel. This is requiring a lot of hard work but we feel that the chapel will be much easier to heat if this is done and we will still have more room. Financially we will appreciate any offerings or gifts which the Lord might lay on your heart to give for this cause. Our group is not very large and means a great pull sometimes.

We certainly have appreciated those of our friends who have had time and gas to visit us this summer. We give one and all a hearty invitation whenever the opportunity arises.

We will appreciate your prayers.

—A. and A. G., Cor.

Carlisle

It is rather unusual to have a revival at this time of the year but our Pastor along with others thought it the best way to begin our Fall Program. We had hoped to have Bro. Charles Byers, of Chambersburg, Pa., to begin our services Sunday, August 27th. But he was not able to be with us so our Pastor, Rev. R. H. Wenger delivered a stirring message to a full house.

Bishop Samuel Wolgemuth of Waynesboro, Pa., ministered to us Tuesday, Wednesday, and Thursday evenings and also both morning and evening the following Sunday. The theme for our meetings was "Drawing closer to Christ." Bro. Wolgemuth's messages were very much appreciated. They were given in love and power. The appeal of his messages was exhibited by the splendid attendance in spite of it being almost the busiest time of the year. There were twenty one who knelt at the altar of prayer, some for the first time, others to seek a closer walk with God. Many of the believers expressed themselves in the mid-week prayer service following the revival as being greatly helped and blessed.

This was not a revival in the sense that we usually think of a revival but a short series of meetings to climax a constant evangelical effort through the summer.

Our prayer is that this is just the beginning of a great revival in our midst.

—Mrs. N. Ebu Lehman.

MESSIAH LIGHTHOUSE CHAPEL

Harrisburgh, Pa.

"But as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts." The summer season at Messiah Lighthouse Chapel found us most earnest about our open-air meetings held on Sunday nights. It was a joy, again, to be able to declare the precious truth of the saving power of Jesus Christ to listeners on the streets, in our community.

During this quarter Sr. Anna Wolgemuth left the work because of home responsibilities. She had been a worker since the opening of the Mission in 1938, and rendered valuable service.

Conference Time brought a number of visitors from afar to our Mission Home. Some shared in the worship services. All were appreciated.

A year ago we were able to report progress in Sunday School for the first 6 months of 1943 as being 21% higher in average attendance over the preceding 6 months period. The first 6 months of 1944 indicates a further increase of 19% in average attendance over the same period of 1943. We thank the Lord for this gain.

Our Tent Meeting was held on our own grounds during the latter part of August. Brother C. H. Moyer, Elizabethtown, was the evangelist. The Word that Christ saves and sanctifies was forcibly declared, and

hearts were made to realize their need, and to seek the Lord. God graciously moved in our midst, and about 35 souls knelt at the altar, for varying needs. Our neighbors took interest in these meetings, several attending more than once. To God be all the glory.

One evening a strange man came into the tent during the altar service. After observing the service, he came forward and spoke to Brother Moyer. He was from one of the southern states, and was in Harrisburg, visiting his son, who is in the army. He was an unsaved man, but acknowledged that he had a praying mother. Somewhat after conviction, he declined to bow at the altar, but he asked for prayer for himself, that he might get saved. He expressed his confidence in the type of our meeting. Pray for this soul. It illustrates the fact that city work has the possibility of extending far beyond what we are able to see, and to plan for. May God help us to be faithful in maintaining our program of full salvation and separation from the world.

A backward glance over the past year—in a material way—brings deep gratitude to the Lord for what He has wrought through His children. We praise the Lord and express appreciation for those whom God has used. Several material repairs and needs are completed and paid for. The one most recently finished is the stoker, installed last October. However, some plumbing costs incident to the installation, and some which accumulated since, remain to be paid.

A basement room used for Sunday School and Bible School needed to have the rough girders covered and electric lights changed. A class of girls of the Grantham Sunday School, taught by Mrs. Lester Saltzman, contributed \$21.00 toward remodeling this room. The Vacation Bible School at Chambersburg gave \$4.50, and this was used toward this need.

In June worn out gutter spouting was replaced, and some repairs made to the roof. In July kitchen cupboards were installed, and more work space provided for the kitchen. Some contributions were received for this particular item, and are acknowledged elsewhere in this report. Balances accumulating on these various items amount to around \$220.00.

We thank the Lord for what He has provided thus far, and for the interest of His children. Will you join us in prayer for the clearing up of this indebtedness. It represents heavier items than our current offerings provide for. We purpose to be true to the Lord and to the eternal interests of precious souls in this city. Brethren, pray for us.

Joel E. and Faithe Carlson,
Anna Mary Royer, Ruth Hammond.

FINANCIAL REPORT MESSIAH LIGHTHOUSE CHAPEL Harrisburgh, Pa.

April, May, June, 1944.

Balance (corrected) as of March 31st....	\$ 11.30
Receipts	
Chapel Offerings	342.62
Oscar and Rosa Raser	88.20
Ruth Funk	2.00
Dorothy Wolfe	2.00
Sr. Lizzie Ginder	1.00
Mrs. Frank Hennigh	2.00
Isaiah and Doris Harley	1.50
In His Name	1.00
Leora Kanode	1.00
Mrs. Grace Fitzgerald	3.00
Art Cooper50
Friend of Missions	10.00
Mildred Gullette	7.00
In His Name	1.00
Annie Crider	1.00

Offering* Messiah Bible College.....	25.84
Catherine Wissler	5.00
Ida Keefer	1.00
Friends of Missions	1.50
Docia Calhoun	3.00
In His Name	1.00
Friend of Missions	4.00
S. W. Brehm	1.00
In His Name50
Grace Wenger	1.00
Ray and Sylvia Smea	2.00
In His Name	1.00
In His Name	1.00
Ethan and Helen Book	5.00
Lois Hennigh	1.00
In His Name	1.00
Friend of Missions	6.00
In His Name	5.00
Bishop M. L. Dohner	3.00
C. A. Frey (Abeline)	1.00
Ethel Beck50
Carl J. Carlson	2.00
Friend of Missions	10.00
In His Name	2.00
Amos Buckwalter	2.00
In His Name	4.75
Stella Heise	1.00
Friend of Missions	5.40
Friend of Missions	1.70

Total—Balance and Receipts\$574.31
Less Disbursements566.63

Balance, June 30th.....\$ 7.68

We also acknowledge the following contributions to the Fund for the Heating Changes effected in the building, during April, May, and June: Friend of Missions (Elizabethtown) \$10.00; In His Name \$3.00; Maytown Sunday School, \$50.00; In His Name, \$1.00; Mr. and Mrs. Alvin Ebersole, \$5.00; Jay Musser, \$5.00; Herman G. Miller, \$10.00; C. R. Nissley, \$5.00; YP Class, Mowersville, \$5.00; Mary Stayman, \$2.00; David Bert, \$1.00; Wilbur Stayman, \$1.00; Paul Bert, \$1.00 (all of Mowersville SS); Fairland Young People's Society Offering, \$25.15; Messiah Live Wires Class, \$15.00. The following gifts were received after July and credited to the same fund: Anna Mary Royer, \$20.00; Hummelstown S. S., \$19.50; Bishop Jacob Bowers and Brother Stevenson, \$10.00; In His Name, \$0.50.

The Lord bless each and every one for their part in these gifts.

We gratefully acknowledge the following gifts received during July and August, particularly, for the Fund for Kitchen Cupboards: Mr. Mervin L. Guise, Camp Hill, \$19.76; Jesse Lehman, \$10.00; Cyrus Brechbill, \$10.00; Leo and Hazel Carlson, \$5.00; Mildred Gulette, \$2.00; Faith B. Carlson, \$2.20; In His Name, \$5.00.

MESSIAH LIGHTHOUSE CHAPEL Harrisburg, Pa.

Financial Disbursements, April, May, June, 1944.

Table	\$120.00
Canning, Canned Goods, etc.	29.62
Pastor's Offerings	83.11
Coal	70.50
Messiah Bible College	25.84
Furniture and Equipment	13.50
Fertilizer, Lawn Seed, etc.	12.98
Water	7.14
Electricity	41.55
Gas	11.05
Car Expense	40.00
Repairs, Wall Papering, etc.	49.72
Maintenance and Service	25.74
Phone	20.00
Miscellaneous	10.65
Postage and Advertising	5.23
Total	\$566.63

Other Contributions, Provisions, etc. by the following: David Heiseys, (Middletown); Wm. Melhorn, York; Enock McCorkle, Walter Heiseys, Oscar Raser, Ada Cutman, Mildred Gulette, Ruth Adams, Pearl Wolgemuth, Phares Wolgemuth, Lester Saltzman, Sam Brehm, Paul Bigham, David Hall, Miriam Little, Walter Heiseys, Menno Brubaker, Ethel Eltherington, Florence Lehman, Paul Niesley, Ira Zerchers.

Financial Report for Canoe Creek March, April, May, June

Balance on Hand	\$22.91
Chapel Offerings	74.40
Bro. Wm. Miller	8.40
Bro. and Sr. Hayden Walls	13.00
Bro. and Sr. Gray	30.00
Canoy S. S.	36.32
Revival Offerings	75.00
Sale of Ice Box	5.00
Bro. and Sr. Oldham	10.00
A Sister	7.00
Bro. and Sr. Long	7.20
Hilda Dettlers	3.00
Bro. and Sr. Bouser	5.00

Bro. and Sr. Arthur Grove	52.62
Total	\$349.85
Expenses	
Milk and Groceries	\$62.46
Evangelist	75.00
Electric	17.95
Car License and Repairs	18.00
Stove Gas	22.00
Tire Recap	6.50
Beef	32.50
Mission Needs	27.54
Hardware	4.41
Gas	25.49
Fuel	2.92
Bank Service Checks	3.56
Fertilizer	5.00
Hog Feed	27.34
Furnace Repair	9.55
Coal	2.10
Stamps and Stationary	4.21
Plants and Seed Potatoes	4.38
Screen Door	3.40
Curtain and Toweling	5.54
Total	\$349.85

Fishermen's Attendance Plan

Mrs. Joel E. Carlson

It was in our Fall Teacher's Meeting of last year that the fact, that our enrollment at Messiah Lighthouse S. S. had been at a standstill for quite sometime, was brought to our attention. We were agreed something must be done. Ideas were discussed pro and con. Finally the Fisherman project was suggested. This at once appealed to the group. At first we talked of artificial fish and a cardboard bowl. Then one teacher suggested, "Why not have live fish (gold fish) in water. They can be bought for five cents each". The whole plan seemed to envelop us with enthusiasm. We felt as though we sensed a bit of the meaning of Jesus' words "Follow me and I will make you fishers of men".

A committee of three teachers was chosen to complete and to carry through the plan. We credit much of the success of the project to the period of prayer the committee had, in seeking God's wisdom in all the details. They were conscious of the fact it would require some money but after hearing several of the teachers say they would be glad to pay twenty-five cents for each new member in their class, they felt well fortified.

We got a large fish bowl. We told the Sunday School members that for every new pupil they would bring who would come for three Sundays we would put a live gold fish into the bowl. Both the fisherman and the new pupil were to receive a small gift. Enthusiasm is contagious and immediately the School went to work. It was not unusual to hear children and even adults asking non-Sunday School neighbors to be their "fish" on Sunday in Sunday School.

Each Sunday we had a period of time for the putting of fish in the bowl, giving the name of the new member, and also that of the fisherman, with their respective rewards, and a few enthusiastic remarks. The committee responsible for the plan took charge of this period. Often that part of the service was concluded by all singing, "I will make you fishers of men".

We made posters which we changed every few weeks such as: "100 is our goal—What are you doing about it?" "40 fishermen have caught no fish, Have you cast a net, or are you sitting idly by?", Etc. We also made a chart recording the number of new ones each class brought, also the increased enrollment of each class.

One Sunday it was found that one of the fish in the large bowl had died during the previous week. The children were deeply affected by this and it gave the opportunity of presenting a very impressive lesson on the danger of becoming spiritually dead after having once been brought to Christ and receiving spiritual life. This incident demonstrated very effectively that any dead fish can float around in a fish bowl, but it takes a live one to swim.

At the end of the period the best fisherman received the largest bowl of fish. Smaller bowls with lesser number of fish were given to the second and third best fishermen. The class which was credited with bringing the most new ones was given an honor banner to hang near their class.

During the three months period with one week added we raised our enrollment beyond our goal having added 45 new members to our list, and having had 60 to 70 prospective members in Sunday School, during that time.

We do hope some other Sunday School will profit as much from this plan as we did.

(We appreciate this splendid report on the Fisherman's Attendance Plan used so successfully at Messiah Lighthouse S. S. If you have used some plan which you have found successful in helping your S. S. attendance or other phases of your S. S. work, we shall be glad to have a detailed report of the same for this department.)

RAPHO—The summer season brings many opportunities and blessings. Not least among these, for the Christian workers of Rapho District, was our annual district Summer Bible School.

Because of various restrictions we decided to have only an eight day school this year. Our school was conducted in the Mannheim church for the purpose of reaching the many town children and we are glad to realize that many of them enjoyed each session.

Under the direction of Bro. J. Earl Martin as superintendent, we feel the Lord blessed by causing our school to be a success.

The total enrollment was 280 with an average attendance of 268. Our school was financed by our Sunday Schools, thus permitting all the Bible School offerings amounting to \$187.44 to be used for mission activities. This includes two special offerings which were used for the health work on the Kentucky field, and for Foreign Relief.

A beautiful scene followed the appeal in the decision service when three children sincerely sought the Lord in the prayer room. We thank God for the privilege of feeding the lambs as proof of our love to Christ. John 21:15.

— MARRIAGES —

LEHMAN-ASPER—On Tuesday eve, Sept. 5, 1944, at 7:30 p.m., Sr. Faye Elizabeth Asper daughter of Rev. J. Roy and Sr. Rhoda Asper of Mechanicsburg, R.D. 3, was united in marriage to Bro. Joseph Dietz Lehman, Jr., son of Bro. and Sr. Joseph Lehman, York, Pa., R.D. 7, members of the Locust Grove church, near York, Pa. The ceremony was solemnized in the Brethren in Christ Church, Mechanicsburg, in the midst of a host of relatives and friends. Rev. J. Roy Asper, father of the bride, officiated.

May God's rich blessing attend them thru life.

“TARRY UNTIL”

R. G. Finch

“Tarry ye . . . until ye be enbued with power from on high.”

PERHAPS no divine order is clearer than this one, and at the same time none so torn to pieces, remodeled to fit man's carnal vision, or ironed out until meaning nothing. Those who reason and preach away its necessity could just as well declare that it is not necessary any more to SEEK UNTIL YOU FIND or KNOCK UNTIL IT IS OPENED or STRIVE TO ENTER IN.

Nothing is so drastically and religiously substituted and counterfeited as genuine experiences of grace. Gold and diamonds and many precious material things have their substitutes, but the sum of all these counterfeits combined is insignificant compared to the subtle and drastic effort put forth by demons, sinners, and carnal religionists to thwart, substitute, and detour God's mighty work of making HOLY DISCIPLES.

The most subtle substitutes of grace are often reasonable and quickly accepted, especially if such evade Scriptures dealing with death to carnality, even though such Scriptures are inseparably connected with the command to TARRY. Many who fail to go far enough to discover their carnal nature abuse the word faith by calling their presumption faith. They claim holiness and are relieved of further seeking, since false teaching has softened the actuality of tarrying until or, worse still, antiquated it as finished at Pentecost. This cunning scheme of the enemy has turned loose thousands of unqualified disciples to fill pulpits, schools, and homes and to continue escaping that vital experience which alone makes genuine saints and disciples.

John led souls into repentance, and baptism with water as an outward evidence of an inward work, but he declared the mighty purging baptism of the Holy Ghost fire to follow as soon as Jesus came on the scene. Thus he put purification in connection with the Spirit's baptism: “I indeed baptize you with water unto repentance: but He that cometh after me is mightier than I, . . . he shall baptize you with the Holy Ghost and with fire: whose fan is in his hand, and he shall thoroughly purge his floor, and gather his wheat unto the garner; but he will burn up the chaff with unquenchable fire” (Matt. 3:11-12).

It is noticeable that John is talking to the new converts who have really repented so perfectly that they are subjects for water baptism. And notice also that Jesus is not purging the devil's dance floor or saloon floor and is not burning up Satan's weeds and tares: Jesus comes along with

the mighty baptism of the Holy Ghost fire for His own floor; He talks of His own wheat and garner. St. Paul prays in harmony with the fact. He prays that God's children be sanctified wholly and preserved after they are living so blameless that they abstain from all appearance of evil.

God's reason, then, for tarrying is for cleansing as well as for empowering. God knows that it is dangerous to give power to anything not wholly His and one hundred per cent free from the last and least root of sin. What ruins every religious organization finally is that carnal leaders get into office and begin using ecclesiastical power instead of Holy Ghost power.

Luke clears this subject as well as John. “And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us: And put no difference between us and them, purifying our hearts by faith.” Luke is the only writer in the Bible who was a Gentile. He was no doubt overjoyed that the Holy Ghost was given to him, a saved Gentile, as well as to saved Jews.

Lastly, that power was given with the mighty baptism is evident. However this power was not to build towers of Babel, great armies or navies or nations, or distilleries and infidel universities. The carnal nature would use this divine power for all these things if it could control them

Wells Within

“A well of water” doth the Lord supply.

A fountain springing up, that ne'er runs dry:

No “reservoir,” no stagnant water here

But living, flowing streams of grace appear.

And 'tis within: “religion” is outside:

God's saving work doth in the heart abide,

Thus true refreshment,—then for others too,

An overflow,—dear fellow saints, from you.

Ah, can it be? Yes, Christ is still the Same;

This is the Father's will, this would we claim.

Supplies perennial in our life can be.

Thus flowing forth in blessing constantly.

The Holy Spirit never leads to dearth,

Nor sets our mind on changing things of earth:

Each month the fruit of grace should yielded be,

That all in us our risen Lord may see.

—Selected.

and not have to submit one whit to divine orders.

This power was to fill purified and clean human beings for a specific purpose. This God's precious Word makes clear. Here it is: “But ye shall receive power, . . . AND YE SHALL BE WITNESSES UNTO ME BOTH IN JERUSALEM AND IN ALL JUDEA, AND IN SAMARIA, AND UNTO THE UTMOST PARTS OF THE EARTH” (Acts 1:8). This is power to be a pure, clean flame of holy fire exposing sin and carnality and talking of Jesus until lost souls cry out, “What must I do to be saved?” —Immanuel Herald.

—OBITUARIES—

HILL—Mrs. Fannie Hill, widow of the Rev. Eugene Hill, was laid to rest July 3, following simple services at the home of her daughter, Mrs. Theresa Dagne, 36 Washington Place, Garfield, N. J.

Mrs. Hill, who was 75 years old, died July 10, after a short illness.

Born near Manhiem, Pa., the daughter of Benjamin and Anna Shelby Brubaker, was first married to Harly S. Hoover of near Detroit, Kansas, where she with her parents lived. She became the wife of the Rev. Eugene Hill of Garfield on July 26, 1916.

Although she was a member of the Reformed Church, Mrs. Hill never gave up her faith in the Brethren in Christ Church.

Surviving besides her daughter is one son, Harry Hoover, a veteran of the last war, now ill in Miami, Florida; also 3 grandsons, 1 brother, S. B. Brubaker of Upland, Cal., and 2 sisters, Mrs. Elizabeth Dohner, Caldwell, Kansas, and Mrs. Emma Kramer, Harrisburg, Pa.

Always a believer in simplicity Mrs. Hill was borne to the final resting place as she had wished—in the simplest white cap, dress and cape of the Brethren in Christ.

HOSTETTER—Sister Anna Miller Hostetter of Landisville, Pennsylvania, was born February 1, 1863 and departed this life August 18, 1944, at the age of 81 years, 6 months and 18 days.

She was a member of the Manor-Pequea Brethren in Christ church.

Besides her husband, Reuben N. Hostetter, she is survived by the following children: Christ M. Lancaster Route No. 2, Emma, wife of Henry Mellinger; Annie, wife of Irvin Wolgemuth, both of Mount Joy, Route 1; twenty-one grandchildren and nine great-grandchildren; also a brother, Abram Miller, Rohrerstown, and four sisters; Mrs. Mary Weaver, Lancaster; Emma R. and Fannie R., Rohrerstown, and Mrs. Tillman Stauffer, Lititz, R.D.

Funeral services were held on August 21, from the home and further services in the Cross Roads Brethren in Christ Church at Florin, Pa., conducted by Eld. John Martin, assisted by Eld. Eli Engle and Eld. Frederick Frey. Internment in adjoining cemetery.

RISSE—Clayton Risser, husband of Sr. Annie C. Hoffman Risser of Newtown, was born May 6, 1864, and departed this life July 31, 1944, at the age of 80 years, 2 months and 25 days.

Besides his wife he was survived by a sister, Mrs. Joe Strickler, Mount Joy, also nieces and nephews.

Funeral services were held on August 3, from the home and further services in the United Brethren Church at Newtown, Penna., conducted by Rev. Buch (United Brethren) assisted by Bishop C. N. Hostetter. Internment in the Cross Roads cemetery.

(Continued from page 306)

The depot at Newton will be in charge of Elma Esau. Sister Esau became acquainted with the work of processing and packing relief clothing during her six months of work at the Akron depot. She also assisted in the opening of the Kitchener depot. She will be qualified to give the clothing the necessary processing and packing that will be required. The address of the Newton Clothing Depot is: 220 Main Street, Newton, Kansas.

—M. C. C. Headquarters, Akron, Pa.

CHRIST CRUCIFIED—THE POWER OF GOD

Elizabeth M. Hey

IT IS a matter of common knowledge with us that when Jesus Christ entered upon His ministry as a spiritual Teacher, the doctrines and teachings that He brought forward were so contrary to the expectations of the Jews in regard to their promised Messiah that the majority did not find it in their hearts to accept and believe Him. They looked for a King to come in earthly pomp and power. A spiritual kingdom set up in the hearts of men, one completely severed from every earthly and worldly ambition and benefit, possessed no attraction to a Carnal Jewish mind; and so Paul could truthfully say of Christ that so far as the Jews were concerned, the crucified Son of God was indeed "a stumbling-block."

The gospels afford various instances showing this to be so. To the scribe who would have followed Him, but only with selfish purposes and motives, were spoken the words, "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." As he tried to tell His followers of the spiritual Bread, the eating of which produced eternal life, many of them said, "This is an hard saying; who can hear it?" And the Bible record is that "from that time many of his disciples went back, and walked no more with him." To Nicodemus the necessity of the new birth was a matter incomprehensible, and in utter bewilderment he exclaimed to the patient Master, "How can these things be?" "Unto the Jews a stumbling-block."

And in addition to the principles of Christ's teachings that were so humbling to the proud-hearted Jews, the fact of Christ's crucifixion was a matter that produced the most deep-seated abhorrence. As is well known, death by crucifixion was the most ignominious of any, and was inflicted upon only the most vile. And yet the claim of both Christ and His disciples was that He who was thus crucified on Calvary was the Son of God. "Christ crucified" was indeed "unto the Jews a stumbling-block."

And after the crucifixion and resurrection of Christ, His followers carried His teachings over the then-known world in an incredibly short period. Leaving behind the narrow bounds of Judaism, Christianity went to the Gentiles also with its message of hope and cheer to sin-weary hearts. "Surely," could its followers have reasoned, "the Greeks will receive it—the Greeks who have known only pagan gods. The hopelessness and mystery and unanswered questions of a heathen religion must surely have made ripe soil for 'good news' such as we bring." But such was not to be.

For "Christ crucified" became "unto the Greeks foolishness."

The historical book of the Acts gives us a record of the reception of Paul the great apostle to the Gentiles. And in his own words we read the following: "In journeyings often, in perils of water, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness (II Cor. 11:26, 27).

The history of the early Christian Church is a history of bloodshed. Palsied age, the strength of manhood, the charm of womanhood—none was spared. Even boys and girls became martyrs to their faith. Every conceivable and exquisite form of torture that wicked and unrestrained minds, delighting in the flow of blood, could devise was practised; and it was the ambition of more than one Roman emperor to root out and extirpate such religious stubbornness as the Christians manifested. Suffice it to say that "unto the Greeks," "Christ crucified" was "foolishness" in the extreme.

Gifts of Life

W. J. Williamson

*Let all God's own, both great and small,
Give thanks to Him who loves us all.
We thank Him for the purple dawn;
For every blessing new each morn;
We thank Him for the noonday bright,
For eventide, for stars at night.*

*We thank Him for our eyes to see
The sky, the plains, the restless sea;
For listening ears that we may hear
All nature's music bringing cheer;
For strength He gives from day to day,
To meet our trials on life's way.*

*We thank our Lord for daily bread,
And for a place to rest our head,
For home, sweet home, we thank our Lord,
And for life's greatest book, His Word.
For mind, for intellect, and health,
For all His gifts, much more than wealth.*

*But more than all, for this we praise,
For this our adoration raise,
The gift of gifts, His own dear Son,
Who saved our souls by sin undone.*

—Selected.

But thank God, there is a brighter picture. Unto them which are called, both Jews and Greeks, Christ is "the power of God." The Gospel has always had its opposers, who have found in it a cause of stumbling; but to those whose hearts have loved and embraced it, it has become "the power of God."

The Gospel is the power of God to save. Christ came "to seek and to save that which was lost." In his fall man would have been irretrievably ruined, except that the great heart of God began to devise a means for his redemption. The salvation of our souls becomes much less difficult because Christ is seeking for us.

Chundra Lela, an orphaned Hindu girl, made four successive journeys to the cardinal points of India in her quest for soul-satisfaction. Each involved great personal suffering. And when the weary years of wandering failed, she entered upon a most severe course of penance, sitting all the hours of the hot day exposed to the burning rays of an Indian sun, surrounded by fires. In the chilly hours of the winter nights, she half submerged herself in water, all the time wearilessly counting the beads upon a chain until the morning sun appeared over the horizon. Finally, through the simple words of a Gospel message, falling from the lips of a faithful missionary, she was led to believe, and in consequence discarded her idols and every heathen practice in her life. "Christ crucified" is "the power of God" to save from sin.

And let us emphasize that it is a salvation from *all* sin. The inner corruption of the soul, the defilement of sin within may be cleansed away by the purifying power of the Holy Ghost. The unrest of sin departs, and in its place the peace and calm of holiness fill the soul. Gone are doubts and fears, and a steady confidence in God causes the person thus blessed to meet every changing scene of life with a glad, "Even so, Father; for so it seemed good in thy sight."

"Christ crucified" is the "power of God" to keep. As long as we walk in obedience to the Spirit of God and His leadings, just so long will God's witness shine brightly within the soul. As beautiful and God-honoring as it is to be converted and sanctified, the Christian experience that is consistently and steadfastly maintained is more beautiful and God-glorifying still. May the saving and keeping power of the mighty grace of God be increasingly manifested in the lives of the members of our little church, and may it be our triumph to testify to the everlasting glory of God that "Christ crucified" is the "power of God" to keep.

—The Burning Bush.

The indifferent of today are the insolvent of tomorrow.

WANTED—MEN AND WOMEN OF VISION

Christine Kerr Pierce

RELIGIOUSLY we are facing a crisis that is growing in its demand for action. Instead of driving people to God, there has developed an indifference which has not characterized previous periods of distress when men have turned to God for help. The great mass of our population never darkens a church door. Of the children of our land, between eighteen and twenty million have never been in Sunday School, and since many of our homes have discarded the Bible and have no Christian background, there is rising a generation of pagans who are fast becoming criminals.

What Shall We Do about It?

Our modern methods are wearing out. That which a few years ago attracted crowds, attracts them no more. We have worn out every spectacular appeal, and while a few are reached here and there, yet the truth stares us in the face that nowhere are we doing more than scratching the surface, in comparison with the great number of unchurched and unsaved that should be reached.

What is the need of the hour? More spectacular methods? More organization? More churches? No! The need is men and women of vision!

There is a difference between being visionary and having vision. The visionary lives in his ideals and dreams of what the world ought to be. But the man of vision looks upon the things that are not seen, and then through sacrifice and labor proceeds to bring these things and ideals into actuality.

Isaiah was a man of vision, but he saw first of all, "the Lord high and lifted up." Before we can see anything for God, we must see God Himself. Sometimes it takes a cloud to bring the vision. The cloud of sorrow, or loss, or pain, settles down over our lives, and that cloud becomes the mountain top of transfiguration, and after it is lifted we see "no man save Jesus only." To have such a vision of God is to have the true perspective of one's self, and through this perspective we learn the meaning of the inspired paradox, "When I am weak, then am I strong."

A Vision of Others

One Christmas, General Booth wished to send a message of inspiration to every leader of his army, from Alaska to Australia. To curtail expense and yet express a great deal he found the right word and sent it—others.

A true vision of the lost world will prostrate us with burden of intercession. "Is it time for you to dwell in your ceiled houses, and this house lie waste?" Is it

time for us to be so concerned in building up our own denomination or local church, when the multitudes are lying waste in sin and will not enter our doors of worship? Does not the great commission say, "Go ye," and in the parable of the great supper are not the words given in command, "Go out first and compel them to come in"? What of the millions of children filling our land and becoming the fertile ground for the sowing of the seeds of communism, who will not enter our Sunday Schools because of lack of parental influence being brought to bear upon them? Shall we let them be ravished by the wolves of communism and atheism and sin? Jesus said to Peter, "Lovest thou me?" "Feed my lambskins." Dr. R. A. Torrey made the statement that no revival is what it ought to be if a good deal of attention is not given to children. Children are the latch-strings to the home, "For a little child shall lead them."

The Dawn of Celestial Glory

Written by Rev. John Parker, in Grateful
Memory of His 75th Birthday,
February 4, 1900.

*A snow-rim on my brow,
But Summer in my heart.
My feet are weary now—
Soon earth and I must part.
But God has made my pathway bright;
And now, at evening time there's light.*

*A staff of easy grasp
Supports my yielding limb;
He bids my faith to clasp
Its hold, and trust on Him.
His will and care are my delight;
And lo, at evening time there's light.*

*Like Winter suns, that shine
E'en through the cloudy rifts,
His love and favor now are mine,
Rich in my Father's gifts.
I may not fear; there is no might;
Behold, at evening time there's light.*

*My outer vision's dim,
My inward eye is clear;
My every thought of Him
Disperses every fear.
I know life's outcome will be right,
For now, at evening time there's light.*

*Some night, or morn, or noon,
Life's journey will be done.
Nor do I fear, if soon
My endless life's begun.
Then, O the bliss of that first sight,
When path and pillow flame with light!*

And here we begin to enter upon the vision of our individual responsibility. "It is not on my body" is the Chinese way of expressing, "That it is not my responsibility." But it is our responsibility. Not the pastor's, the preacher's, the evangelist's, but every individual member of the Body of Christ has been called to the service of witnessing. The backslidden, apathetic, lethargic condition of the pew today is due largely to the fact that this work has been left in the hands of the pulpit.

And Now for the Solution

Has God been caught unawares? Has He made no provision against this day of apostasy?

God has a plan to meet the present world conditions. Let every pastor wait upon God and be guided by Him for His plan for the particular locality in which he is placed. It may be the planting of Sunday Schools in the homes of your members. A naval officer has recently made the statement, that "the army and navy cannot save the country; only Sunday Schools planted as thickly as school houses can save America." Give your people the vision. Baptize it in prayer until every member of the Body of Christ endowed with the power of God, will go forth as a witness of Christ to the unchurched homes of your city, sowing the precious seed of the Word of God which will inevitably bring forth the harvest.

In a certain city where every spectacular method had failed, a group of loyal workers, consecrated to the vision of personal evangelism, started out to contact the unsaved. They took hold first of the "latch-string" of the home, the children, and in eight weeks more than three hundred were enrolled in eighteen community Sunday Schools, held in the homes of these individual members. Most of these children had never been in Sunday School before, and their eagerness and hunger stirred the hearts of these Christians to the depths. In their own lives it brought a passion for souls they had never known before. After three months the results in the home began to be apparent. Parents began buying Bibles, reading the stories to the children. They began attending the public services, accepting Christ, while others were led to definite conversions in their own homes.

"Have your eyes caught the vision,
Has your heart felt the thrill?
To the call of the Master
Do you answer, 'I will'?
For the conflict of the ages
Taught by prophets and by sages
In its fury is upon us,
Is upon us today!

—Moody Monthly.

Foreign Missions

And the Spirit of God Was Present

FOR MONTHS the Mission Family had been looking forward to Conference and praying for God's blessing in cleansing and filling power. We prayed; Matopo people worked and planned and provided for their guests; and Our Father, counting it as done unto Him, sent His blessing to make it an exceedingly good Conference, the best I have attended.

We were conscious of lack and fault, nor did we shrink from straight-forward, heart-searching messages. Those fearless words and broken and contrite hearts were our Lord's answer to our prayers. More than one missionary vision and consecration were renewed and more than one worker returned to his place emptied of self and ready, by God's grace, to do God's work in God's way.

Would you not also have been touched to see the George and Brenaman children dedicated to God and to be reminded of the duty of Christian parents and to hear the vows of those who would bring up their children for God? And then, just before we separated, there was the informal service when four brethren and one sister told of their early days at the Mission and of God's power to keep forty years and more those who trust Him.

Like an R. A. F. visitor, you would have noticed the warmth of the service and the holy quiet as the Brethren Kumalo, Dube, and Dhlodhlo, with their wives, took the vows that all ministers and their wives of the Brethren in Christ Church take, and the wet eyes and break in the voice as they received their office and prayer was made for them. One could not help but be impressed as Brother Winger spoke to the Church of their duty to support and pray for these brethren and as Mlobeki Moyo, a great tall man baptized about forty years ago, accepted that challenge for the Church, saying that if they break out of the kraal, each going his own way, this day's work will be lost.

Then came Brother Brubaker's charge to the ministers. Read for yourselves I Timothy 6 and II Timothy 4, and with them the words to Titus concerning stewardship and Peter's words to elders about feeding the flock. May every Brethren in Christ minister and worker accept the charge to:

1. Preach the word; be instant in season, out of season.
2. Feed the flock.
3. Be approved of God, a workman unashamed.

4. Endure afflictions.
5. Be a righteous steward in all things.
6. Do the work of an evangelist.
7. Keep this commandment without spot.
8. Keep this responsibility given you today, avoiding vain babblings.

A BIRD'S EYE VIEW OF CONFERENCE

Dates: July 11-24, 1944.

Place: Matopo Mission, in the midst of God's wonderful handiwork.

Present: 25 missionaries, 7 children.

Absent: 1 missionary in hospital, 7 children (mostly in school).

(To be continued)

"He Being Dead Yet Speaketh"

THE ABOVE SCRIPTURE was brought forcibly to our minds during our first term revival here at Mtshabezi. Our evangelist Kutshakaya Ndhlovu gave striking and spirit filled messages. He had lived in the Mtshabezi district as a boy and so knew much about the people of this district, never-the-less he was fearless in speaking against sin in every form, especially heathen practices and customs. In one of his messages Kutshakaya referred to his own conversion which took place in the Mtshabezi church. In most of our assemblies the children occupy the front benches and in this particular service Kutshakaya was on the very front bench. As the message was given conviction seized his heart. At the close of the service an invitation was given to all who wished to seek the Lord. Even though conviction was deep and his heart was troubled Kutshakaya had no power to rise to his feet until the evangelist pointed to him and said, "my boy the Lord is speaking to

The Great Commission

Fannie E. Davidson

*"Give ye them to eat," is His command,
Followers of Jesus everywhere,
Hungry hearts are waiting for their share,
Bread of Life from heaven they demand;
There is ever near an outstretched hand,
For undying souls dost thou not care,
Satisfying food wilt thou prepare?
As the Saviour give with lavish hand.
For He has no hands but ours to serve,
The Living Bread upon the desert sand;
Give from heaven's store without reserve,
To teeming multitudes of every land;
God's own Word they surely all deserve.
The story tell that all may understand.*

—Garrett, Ind.

you, obey." He did obey and received forgiveness of sins. After relating this experience he gave this testimony. "I have never forgotten that message from that day until now. Those words have often been a help to me when I was in difficulty."

The one who gave that message was our late Bro. Frey. What a testimony of faithful service! Over Bro. Frey's grave is erected a small and unpretentious monument, but what greater monument could one desire than the testimony of a living soul, who has been saved from heathen darkness and superstition. This is but one testimony to the faithful and untiring service of Bro. Frey. There are many others who could give similar witness. "He being dead yet speaketh."

Although Kutshakaya has been a faithful Christian for many years, it is just recently that he has given time to evangelistic work. He spent a number of years in teaching and has had charge of the spiritual work in his home district for some time. Pray for him as he gives his time to evangelistic work that he may truly be an instrument in God's hands for the salvation of many.

Pray too for your missionaries that our testimony may ring clear and true, that many will be saved who will be true witnesses to the power of God to keep from all sin, not for our glory but for the glory of our blessed Lord Jesus.

—Martha M. Kauffman,
Mtshabezi Mission.

Transformation

Leoda Buckwalter

"BABU, please give me a pice," begged the little waif from Govind as he paused during the heat of the day under the large shade tree in the middle of Supaul bazar. There she stood before him, a pathetic little figure, may-be five or six years of age, matted hair in her eyes, filthy cloth covering her limbs, and ghastly signs of malnutrition on her face and body. Her hand was outstretched and hope lighted her little gaunt face as she saw Govind stop and regard her curiously.

"Who is she?" he asked of several interested bystanders.

"How can we tell?" they replied with a shrug. "She begs here daily and eats whatever she can."

"Don't you have any mother or father, child?" Govind asked not unkindly.

"No, babu, they died of fever."

"No brothers or sisters?"

"Nobody, babu."

"How did you get here?"

"Some people from my village (naming a place several miles west of Supaul) brought me with them. They said I could get more by begging here than in the village."

Govind looked thoughtful. He was a Hindu, but he had worked at the mission

for years and in his heart was convinced of the love and kindness that the missionaries showed to just such waifs. He knew such love was the result of believing on Jesus Christ.

He looked down again at the little beggar-maid. She was still waiting and hoping for a pice or two to buy a chapati (Indian bread) or a piece of sweetmeat.

"Will you come with me to a nice malik (master)? My malik will give you clothes and food. You will be well taken care of. Will you come?"

"Will I truly get something to eat?" It seemed almost too good to be true. She would herd cows, she would work, she would do anything if only she could be assured of enough to satisfy the gnawing in her stomach. Trustingly she followed her friend while the curious who stood by said, "Yes, Govind, take her to the Missahib. We can't take care of her; it will be one less mouth to feed."

So they started down the road, the man and the little girl. Soon they approached the Marwari Hindu Temple where some loafers sat idly outside.

"Here, sister," called Govind's companion to another child who was standing near the men begging of them. "Take my cloth," she added as she quickly unwound a piece of her dirty cloth and threw it to the second little girl.

Wondering, her little friend picked up the cloth. It was not usual for little destitutes had early learned to conserve every small possession. "Don't you want it?" she asked.

"No, I don't need it now," responded the first with a happy smile. "I'm going with this man," (indicating the watchful Govind) to a nice malik's place. He says I will have new clothes and good food to eat."

"Who is this?" asked Govind. "Doesn't she have anybody either?"

"No, babu," the girl replied. "She begs too, as I do."

Govind addressed the listening girl. He learned that she too had been brought from a village several miles south of Supaul to beg. Her story was the same. Her parents were dead. She had nobody. The two little girls had met in the bazar and recognizing each other's similar circumstances had linked together in facing the world.

"Well then, she can come along too. My malik will keep her also," said Govind.

So saying, Govind described clean clothes and loving care to the second child, and shortly afterwards appeared dramatically on the mission compound followed by two scared, yet eager wide-eyed beggar children.

It didn't take long for the Missahib to go into action. It was midafternoon, a hot day, but no time was lost. The Missahib and Memsahib each took a little girl out on the back lawn and started the process

of getting rid of month's accumulated dirt. Heads, necks, ears, little bloated bodies, all came in for their share of attention. The cartman stood by pouring buckets of water over the youngster's heads, smiling broadly in vast amusement at the two little wriggling mites getting their first soap and water purification. Now, two bright colored little dresses, a bit of oil on the stubborn black hair, two smiling faces and four shining eyes, in truth these were two happy girls. The transport of delight was complete when they sat down at last to full plates of rice and dal (split peas).

Lalita and Orphina (new names too, to replace the old ones) won their way quickly into everybody's heart. Soon enough they were taken to Saharsa where they now live happily in the Girl's Boarding. The Supaul Missahib and Memsahib still belong to them. The former is now their Boarding "auntie," the latter always finds an eager welcome awaiting her from these two whenever she goes to Saharsa.

—Barjora, India.

Those Millions Over There

C. F. Woodbury

*They wait, those millions over there;
Our hope in Christ they do not share;*

*They wait for us to come.
Their time of waiting seems so long,
For those who wait without a song
To bless their cheerless home.*

*They weep, those millions over there!
Our joy in Christ they do not share;*

*They weep in nameless grief.
Shall we not wipe their tears away?
Shall we not turn their night to day?
Shall we not bring relief?*

*They die, those millions over there;
Our life in Christ they do not share*

*They die in sin and shame;
While Christ hath died to save them all,
And yearns to save whome'er may call
On His sweet, blessed name.*

*For those dear millions over there
Heaven's richest gifts might fully share;*

*Glad trophies they might win,
Could they but see the Savior's face;
Could they but share our Savior's grace,
They'd triumph over sin.*

*But those sad millions over there
Our hope in Christ may never share,*

*But be forever lost,
Should we withhold the precious Word
Of Him whose message glad we've heard
Who saves at priceless cost.*

*Then help those millions over there
The Bread of Heaven, sweet to share;*

*God's sweetest message give—
That sin's sad end is not the grave;
That Jesus died our souls to save;
He died that we might live.*

—Selected.

Sowing

Anna M. Eyster

WINTERTIME at the close of our school year and at the end of the African's harvest is the time for village visiting. The fields are wide, and this year Sr. Engle and I were undecided as to where was the most needy field, for a week was to be spent out in the villages. The villages to the North were decided upon, and as Bro. Mann was going to Choma by lorry (truck) we could ride along to our farthest point for oxen could not go that far because of the tsetse fly quarantine in our District.

Tuesday morning arrived, and we waved farewell to Sr. Mann and the children as well as our African people on the Station. About seventeen miles North-west of Sikalongo we deposited our camping equipment: two blanket rolls, two ladies' bicycles, two food boxes (tins made from paraffin tins), a box of cooking utensils, a lantern, and the boys' meal, etc. Bro. Mann accompanied us over to Siamangala's, a village which was recently moved into that locality and is asking for a school. They gave us a warm welcome, and Bro. Mann left us. Our luggage was soon carried over; our camping site chosen; and the men cooperated to bring in poles, grass and barkstring to build us a grass shelter. Sign, our older boy assistant, and David, our little lad remained to help us. During the day the people came to greet us. Logs were pulled in by oxen for our camp fires. Milk was brought many times, also eggs. During the three evenings there after the evening meal we gathered together around the camp fire when the head man rang his bell to bring the word of God to these needy souls. God met with us, and each night we saw them more serious. The last night a number raised their hands for prayer, among them the headman and one of his two wives. We believe their hearts were open. May they walk in the light. They enjoyed the two choruses which we taught: "He arose," and "In my Father's House."

We visited two villages in this vicinity the two days there. The first day we went by foot, for the boys and girls of Siamangala's wanted to accompany us. At Zumba's again we saw the need of the Gospel. A few looked as though one day they had known better ways, and their faces told that they were under conviction. At the close of the service a man asked whether we did not have anything to help sore eyes. We told him if he would send over to camp we could give him something. He left and returned with three eggs—his thank you. Later on our journey we were very sorry that we were not told that here at Zomba there was a leper Christian who, with his stumps of feet, was unable to walk. We sent tracts to him.

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Bible School Department

Sponsored by the General Education Board

Essentials and Priorities

Arthur M. Climenhaga

AT MANY TIMES Christians today evidence bewilderment on hearing many voices crying, "Lo, here!" and "Lo, there!" When in this confusion of tongues we should have a Christian witness sounding a sure and clear note: "This is the way: Walk ye in it!", the voice is often blurred and indistinct because the Christian, although possessing the Word, fails to command the right accent in promulgating it. Such seems to be the special difficulty of Christian groups stressing subjective and experiential phases of the Christian life. Usually this is not true of those who emphasize the objective and intellectual bases of Christianity for they have developed great skill in uttering dogmatic statements.

It is interesting to note that the disciples in the time of Christ were as human as we are today. They too experienced their moments of confusion, indecision, and lack of proper faith perspective. As evidence recollect the story of the failure of Peter, James and John in recognizing the meaning of the Transfiguration or the failure of the nine disciples to cast out the demon at the same time.

Thus it is refreshing to read a story of the disciples reacting in a positive manner. Jesus has just come to Caesarea Philippi with His disciples (Matt. 16:13-20). He asks them, "Whom do men say that I the Son of Man am?" The answer returns, "John the Baptist, Elijah, Jeremiah, or one of the prophets." Then Jesus asks, "But whom say ye that I am?" And Peter answers, "Thou art the Christ, the son of the Living God." In the course of Jesus' reaction to the answer come these significant words, "Upon this rock I will build My church . . . And I will give unto thee the keys of the kingdom of heaven."

All of us today are interested in about two outstanding things—essential and priorities. We constantly ask ourselves the question. Is the activity in which I am engaged essential? And who of us hasn't faced some problem of priority? The carpenters especially know this. Our ration books are evidence of it, for if we do not have them when we desire to purchase certain articles—well, no purchase.

If, as we stated before, we need a voice of certainty in spiritual lines, in the story of the Great Manifesto can be found such a voice. Here are three statements which might be termed the three essentials in the Christian faith. And when we note them we will be challenged by the priority of their claim on us.

The First Essential:

The Christ, the Son of the Living God

Do I need to dwell on this as an essential and then go on to the priority of His claim on me? At least not very much, for the truth starts with Genesis 3:15, goes on through John 3:16, and winds up with Revelation 22:20-21. And most definitely does the priority of Christ's claim become manifest in Matt. 16:24-28. Note the words of Jesus to His disciples: "If any man will come after Me, let him deny himself and take up his cross, and follow Me. For whosoever will save his life shall lose it: and whosoever will lose his life for My sake shall find it."

The Second Essential: the Church

When I speak of the church I am not referring to any particular denomination or society organization; instead I refer to that group of believers who are blood-washed, born-again, Spirit-filled. We recognize therefore all the doctrines of Grace included in the Redemption plan.

But Christians will organize in some fashion or other and in a large sense that is essential. We must have local churches, missions, publishing houses, educational programs, beneficent programs, such as orphanages, pastors, evangelists, deacons, deaconesses, Sunday School superintendents, and others of officialdom multitudinous.

I should hesitate to rank these in importance; they all have a place in the work of God and thus a place of priority in the thinking and activity of the Christian. Yet we are impressed by the fact that without a local church body there could be no further organization; that without Christian Education the mission, publication, beneficent and other institutions will be in grave danger of atrophying. For this reason we urge that we develop our loyalty and allegiance to the causes of the local church and Christian education, confident that if this is done the other programs will

The Sacrament of Work

Upon thy bended knees thank God for work;

Work—once man's penance, now his high reward!

For work to do and strength to do the work,

We thank Thee, Lord!

A toiler with His hands was God's own Son;

*As unto Him let all thy work be done.
None so forlorn as he that hath no work;
None so abject as he that work doth shirk.*

—Sel.

have their place and grow by leaps and bounds.

Above all we emphasize the need for supporting Christian Education today. It is as outstanding an *essential* today as it was before the war—yes! In a sense more necessary. No girl of any developmental age need feel that she is wasting her time if she grasps such an opportunity. After all, that girl is keeping the home fires burning for future peace time education. And where could a young man find a better place for development in things spiritual before that industrial period?

Such a challenge demands that the Brotherhood recognize the priority of Christian Education in their interest, support, and prayers.

The Third Essential: the Kingdom

We do not speak here of any vagaries of Biblical interpretation which class the Kingdom as some special phantasma. Evangelical Bible scholars on the whole agree that the Kingdom of God and the Kingdom of Heaven are synonymous terms. So it is with interest that we note the Apostle Paul declaring, "The Kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost."

We are praying that such an essential will be recognized in the halls of our Churches and Colleges and Schools this school year. We want to hear the cries of born-again ones who find a robe of *righteousness*. We desire that that Christian who is troubled by carnality will find the *peace* of the indwelling power of the Holy Spirit. Above all we desire to see manifest the *joy* of consistent daily Christian living. True we do not reject the high tides of emotion but above all do we cry for a recognition of daily joyful lives.

When these essentials are recognized by one and all as God's way for each member of any denomination, then it is that The Church, The Bride of Christ, will fulfill her function on earth and be ready for a glorious translation to heaven when Our Lord shall come again. "Amen, even so come quickly Lord Jesus."

—Beulah College Bulletin.

John Wesley on "Guile"

"Let there be no guile found in your mouth: let your words be the genuine picture of your heart. Let there be no darkness or reservedness in your conversation, no disguise in your behavior. Leave this to those who have other designs in view—designs which will not bear the light. Be ye artless and simple to all mankind that all may see the grace of God which is in you. And although some will harden their hearts, yet others will take knowledge that ye have been with Jesus, and, by returning themselves to the great Bishop of their souls, glorify your Father which is in Heaven."—*Selected.*

Foreign Missions

(Continued from page 317)

The following day we went to a smaller village. At first they seemed very distant, but became more friendly as time went on. At the close of the service an old gray-haired woman arose and gave a testimony. Here they brought us *ibwaantu*, the African ginger ale.

There is surely a field for medical as well as evangelistic work. At Siamangala's we found so many children down with measles, or suffering from the results of the disease. Sore eyes, pneumonia and pleurisy were prevalent. We did what we could to help and prayed with them. The mother of the headman was suffering from severe toothache. Poor old soul! She had few teeth in her mouth.

On Friday the people of Siamagala helped us to move to the Village of Fundabanyama, the headman's wife herself being one of the carriers. May God bless them for their kindness. At the village of Fundabanyama we found a very different atmosphere. The headman and his wife were hospitable people, and we were given the guest hut next to the headman's house. (We hoped and prayed that no other guests—bedbugs or tampan ticks also were there.) Mats were placed on the floor, and we did not need to look along the edge—it was a round hut—to see unswept places. The beerhall was on the other side, perhaps twenty feet away, and the people from the village, young as well as old showed by their walk and eyes that they had been frequent visitors of this den of iniquity. Joseph, a crippled man and his old mother were the Christians of this village. This first evening we met a man who had been a school boy many years ago. We had the opportunity of pressing home the truth of a wasted life, and evil influence in the village. He listened and seemed to be thinking seriously.

Mornings and evenings we met in a service. The headman and his wife were present, and were sympathetic to the Gospel. In fact he professed to be a Christian. We appreciated our different contacts with them. Saturday we spent out in other villages. At Masopo we had a large interested crowd, and the headman was present. They listened most attentively to the Word, after which we visited with the women and children. Teacher John Siantete, one of Bro. Taylor's boys who had been a prodigal son at one time but returned to God, was there because of the death of their youngest child on the previous day. He prayed in the service: "We thank you, God, that you made these missionaries willing to leave their mothers to bring the Gospel to the black clay." Work had been started here at Masopo's years before, but died, and we thank the Lord that it is again beginning. Pray for Teacher Harrison and his wife.

We started on, going to Siachimputi's village—a much smaller one. The headman's wife came to claim us as we entered the village and gave us a lunch of cooked pumpkin. We visited and waited until the others came in from their fields from which they were digging their peanuts. Again we were conscious of the presence of the Lord in our service. As we got to the road, and I started to mount my bicycle, the chain broke and we three pushed our bicycles back to Fundabanyama's.

Sunday we met at the site of the church school. It is now only a leaf shelter. They hope to build a kimberly brick building after the teacher-preacher's house is completed. (Harrison was not there, for because of holidays, he was over at his former home, getting ready to move.) A number of children from Fundabanyama's accompanied us, and upon our arrival we found the children nicely seated on logs. A former school boy of Sikalongo had the Sunday School and we two ladies and John Siantete brought short messages. There was a nice congregation. We were happy to see three gray-haired men in the service. May God bless them and bring them to himself.

A child of Fundabanyama's Village had died Saturday night enroute home from the Choma hospital and was buried in their gardens some distance from the village. After the Sunday service we had planned to go over, but understood that all the mourners were coming home to the village for the night. However the deceased child's grandfather arrived, and they remained. The next morning as we were packing up the mourners returned, and again the chills ran down my back as we saw them running around the hut, the men flourishing their

A Parable

I do not know HOW food becomes my bone,

My blood, my flesh, my nerve: but this I own

That I receive, and taste, and eat: God words thereby

Hour after hour, and unseen powers apply,—

Draw forth the nourishment, which will combine

With juices in my frame, and it is MINE.

*I do not know HOW when on truth I feed
The truth enjoyed becomes the strength I need:*

The Holy Spirit works within; faith can unite

With God's own words, wherein His saints delight:

And thus I "grow in grace," find warmth, and see

His precious words become a part of me.

—Selected.

spears. There is something so weird about it all. In a few minutes they quieted down and we went over with our songbooks and testaments. In a few minutes the headman joined us, and we had the opportunity of bringing the message to some who had formerly been too indifferent to come to the services. They seemed to listen intently. One more time to bring them the Christ Who can break every fetter and set them free from sin. May God help them to consider. At the close of the service, Gamela, the grandfather of the deceased child came to us. We have a school in this village. He called his daughter and we had the opportunity of speaking to him personally. "She will meet her child again, if Christ becomes the "headman" of her heart." I believe she is a professing Christian.

Time came to part, and eventually about one o'clock we got on our way, our camping equipment being carried to the river where we could be met. Still my bicycle did not go properly, even though John Siantete did accompany us, and tried to repair it. How glad we were to see Bro. Mann and the children in the lorry some five miles from the village.

A week out sowing the seed! Yes, it should have been three or four to cover the villages in our District. The District is awakening, and Bro. Mann is receiving more calls than ever before. Can we fill those calls? We need spirit-filled men to be the shepherds of these centers. We also need a missionary who could give his full time to village work of the Macha-Sikalongo District. We are short-staffed, and are doing all we can, but "*the fields are white to harvest and the labourers are few. Pray ye the Lord of the harvest to send forth labourers.*"

Macha Mission Choma, N. Rhodesia

Dear Readers of the Visitor,

May we take this opportunity to thank those of you who have given financial help and made possible a water system for us here at Macha. The need was great and we appreciate the manner in which you have responded. There were times when our enthusiasm was dampened and we thought of a great obstacle and that was the matter of finances. Over and over we wondered just what could be done. Now with funds available we are able to go ahead and we hope that by the dry season the pipe will be laid and that there will be enough water to supply all the needs of the station.

We are rejoicing in the Lord who knows our needs and supplies them according to His will. We pray that He may abundantly bless you, each one, and prosper you in all your ways.

—E. S. Eyer.

WHY I BELIEVE IN ETERNAL PUNISHMENT

Everette Shelhamer, Jr.

"AND THESE shall go away into *Everlasting* punishment: but the righteous into life eternal." Matt. 25:46.

I know that my subject is an unpopular one in this Heaven-defying, Hell-defying age. The dainty "dominie" of the times does not believe in alarming people. The modern trend is to relegate every message and every messenger that stirs the opiated soul, and turns the all-revealing searchlight of the skies into men's midnight conscience. But if the Bible be true, and Death a certainty, and Hell a reality, the right-minded thing to do is to alarm men, and warn them of the fast-approaching tempests of eternity.

If your house were on fire in the dead of night, would you denounce your neighbor as a disturber-of-the-peace, or a crazy calamity-howler, if he were to plunge through the smoke-screens and fire-billows enveloping your abode, and loudly shout to arouse you from your slumber? Ah! would you not rather thank him a thousand times over for his inestimable kindness to you, in saving your life; and possibly your home!

Now I ask you, if this be the case, is it bad policy to awaken slumbering sinners lulled on pleasure's perfumed couch, who are in imminent danger of the never-resting, never-cooling Lake of Fire? Certainly not! It is our duty!

For a few moments let me tell you why I believe in the eternal punishment of the finally impenitent:

I. Because of the dreadful consequences of not believing this doctrine.

What are some of the consequences? Infidelity in the church. Never so widespread and deep-seated. Preachers have become modern Voltaires and Bolingbrokes. They have blasted the basis of all religion when they reject the doctrine of eternal punishment. Eliminate it and there is neither truth, nor sense in Redemption and the Atonement. Sin become a "fault" or an "error;" the devil, a "myth;" Hell, a "medieval fable;" moral responsibility, "a thing of education;" and the Book of books, a "fraud!"

One quaint old preacher once said, "If you were to blot Hell out of the Bible, the road to Heaven would grow up in grass waist-high before frost."

Let the sugar-coated brethren rant all they please about being moved only by "the love of God," but the incontestable fact remains that the doctrine of eternal punishment lies at the foundation of all religion.

Another consequence is the augmentation of crime and suicide.

Our once towering civilization is crumbling and tottering because of the wide-flung disbelief in the crime-preventing, suicide-restraining doctrine of Hell. When once this teaching has been blotted out from our creed, I declare to you, there will not be standing armies enough to prevent anarchy and rapine.

II. I believe this doctrine because I believe in a Heaven.

All that we know of Heaven is derived from the Bible. And the same book that tells us of Heaven warns us of Hell. Hence, Heaven and Hell must stand or fall together. If the teaching of eternal punishment is a fable, so is that of eternal bliss.

That "Sinful Wanting"

Alfred S. Rotz

Once I had that "Sinful Wanting",
And it always got me wrong,
For it got me back to sinning
And it took away my song.
With that evil "Sinful Wanting"
Hiding somewhere in my heart,
Tares and weeds kept on a-growing
And my joy would all depart.

When I would be good a-doing
There was always strife on hand,
For the evil in me lurking
Kept me down on sinking sand.
In my patience I was lacking
And my heart was proud and gay,
And I found that "Sinful Wanting"
Always leading me astray.

In my painful situation
I at last got victory
When I made my consecration,
And the Spirit set me free.
'Tis no longer I but Jesus
Ruling in my humble breast.
Founded on the Rock of Ages
I have peace and glorious rest.

No more to the world I'm clinging,
To her charms I bid good-bye
For in Jesus I am finding
What alone can satisfy.
O praise God! that "Sinful Wanting"
I've left down on Egypt's sand.
I am now in Canaan living,
In the Bible Promised Land.

O how sweet in my condition
Since my heart is cleansed and free!
There's no joy in all creation
Like a heav'nly liberty.
Now I'm at the fountain drinking
With my Saviour day by day,
For the evil "Sinful Wanting"
He has taken far away.

Chambersburg, Pa.

These are no matters of rationalistic speculation, but matters of infallible revelation. Scholarship can never expunge Hell from the Bible, without annihilating Heaven.—They will exist forever!

III. Jesus Christ Believed It.

He says more about hell-fire and everlasting anguish than any one else in the Scriptures. He says more about it than He does about the abode of the faithful. He gives the incident (not a parable) of the Rich Man and Lazarus; the parable of the Tares of the Field; the Net Cast into the Sea; and the Goats separated from the Sheep. Yea! He uttered the words of our text.

I would far rather believe the Son of God than the whole blasphemous crew of the Sons of Belial.

IV. Dying Testimonies.

Tallyrand: "I am suffering the pangs of the damned!"

Voltaire: "I am abandoned by God and man. I shall go to Hell!"

A poor girl in Danville, Va., screamed out that she was burning in Hell before her breath left her body.

Merciful God! Save us from such a dreadful end as this!! Save us from the eternal burnings!!"

—The Pilgrim Holiness Advocate.

Pray Without Ceasing

James H. Conkey

Again we are not only to pray without ceasing but also to pray without fainting. "And He spake a parable unto them, that men ought always to pray and not to faint" (Luke 18:1). The first is a warning against fitfulness in prayer, the second against lack of perseverance therein. For this, like that, ensnares many. No temptation in the life of intercession is more common than this of failure to persevere. We begin to pray for a certain thing; we put up our petitions for a day, a week, a month, and then, receiving, as yet, no definite answer, straightway we faint, and cease altogether from prayer concerning it. This is a deadly fault. It is simply the snare of many beginnings with no completions. It is ruinous in all spheres of life. The man who forms the habit of beginning without finishing has simply formed the habit of failure. The man who begins to pray about a thing and does not pray it through to a successful issue of answer has formed the same habit in prayer. As in everything else so it is in prayer. To faint is to fail. Then defeat begets disheartenment, and unfaith in the reality of prayer, which is fatal to all success. It were better to put up fewer prayers and get more answers than to have on hand a host of unfinished petitions, with all the spiritual demoralization that flows therefrom.—Selected.